

STAR BULLETIN

JAN. - FEB.

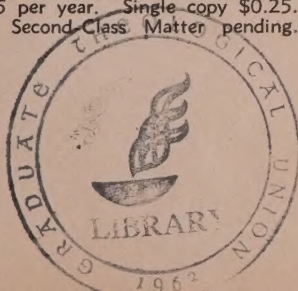
No. 1 :: 1932

Talks and Writings by
KRISHNAMURTI

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Published bi-monthly by The Star Publishing Trust, 2123
Beachwood Drive, Hollywood, Los Angeles, California,
U.S.A. Subscription \$1.25 per year. Single copy \$0.25.
Application for entry as Second-Class Matter pending.



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Thoughts on Life*

EFFORT, the cause of self-consciousness, is considered as progress, growth, evolution. As long as he makes an effort, man thinks that he is achieving, realizing, coming nearer and nearer to Truth. Effort is but the awareness of individuality, of separation, of limitation. All self-consciousness, however greatly expanded, is limited, and this effort will not lead man to realize Truth nor its serenity. Effortless being is perfection, for in that there is no self-consciousness. But effort must be made in order to be free of it, free of the application of many centuries of tradition, of want and of giving, of illusions of fear, and of fear itself. This effort, consciously made, with the full knowledge of the bane of fear, the bane of want and of giving, the bane of traditional thought and emotion, will set man free of self-consciousness. This is true effort, which leads man to the realization of Truth.

* * *

The man of character is no nearer Truth than the man without character. Each is held in his own self-consciousness, and self-consciousness is the very opposite of Truth. Be free both of character and the lack of character. Neither the man of virtue nor the man of sin is near Truth; but he is near who is free of both.

*From Krishnamurti's notebook.

When lusts and vain desires are deep, the springs of happiness are shallow.

* * *

Institutionalism, in which man becomes but a machine to an idea, whether it be true or false, makes him lose all righteousness; and out of this, ritualism is born. Ceremonies destroy the love and thoughtfulness of man. Organizations—not to be confounded with those organizations which exist for the mere convenience of man—will pervert thought and corrupt love and benevolence. Happiness is within man, Truth is concealed in its completeness in him. So do not become a slave to institutionalism, to ceremonies, to worship, to the congregation of vain pursuits.

* * *

Righteousness is a fair, human attitude of impersonal balance, which is not indifference, aloof judgment, cold condemnation, but in which judgment of another has altogether ceased.

* * *

Do not take pleasure in the misfortune of others, for it shall overtake all men who are still bound to sorrow and joy.

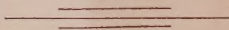
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Man is influenced by external things, as climate, food, circumstances, and also by tradition, authority. When fear dominates, there is little chance for the freedom of

thought and the incorruption of love. The man of fear becomes thoughtless, unmindful of purpose, his love shall breed sorrow. He will know confusion.

But the man who is free from fear, though he may submit to external things, remains uninfluenced, free in his thoughts and pure in his love. Such a man shall have inward harmony and then he shall comprehend Truth.

(To be continued)



Krishnamurti has recently given four talks in the Oak Grove, Ojai, the first of which is published in this number of the *Star Bulletin*. He plans to continue to give talks in the Oak Grove each Sunday morning at 11 o'clock during the months of February and March. The talks are free to the public, and are held under the trees in fine weather, or in a nearby Camp building in case of rain. Clear, sunny weather accompanied the first two talks of the series, and a considerable audience assembled in the Camp building on the more recent occasions in spite of the heavy rains.

Talks in the Oak Grove, Ojai

I

A true act in life is born out of considered and balanced thought, and out of the utter simplicity of a selfless mind and heart. If you merely attempt to have understanding through repeating my phrases, you will only create in yourself confusion. My words become as dust if you do not understand the true significance which I desire to convey. This cannot be learned from books, nor will understanding come to you through much learning. You cannot understand life through a book, nor through theories and phrases and beliefs. Please do not interpret this to mean that I am against information and the gathering of knowledge. The true understanding of life can only come through action, action being conduct and work. Man can only realize Truth, immortality, through his own effort and continual choice and not through his fancies and peculiarities.

I maintain that in man himself is the ultimate Reality, that through his own effort, conduct and work, the ultimate Truth, Life itself, is realized. That completeness does not exist outside of himself, but in himself; and in seeking that completeness he will solve the innumerable social problems. He will understand the meaning of conflict and sorrow, of pain and pleasure, only through his own work, his own struggle, his own illusion.

Truth, in itself, is complete at all times, and therefore it is beyond the division of time. It cannot be realized through renunciation or sacrifice, or through avoiding con-

flict or postponing effort in the present. Man can come to this realization through the understanding of strife and sorrow, of joy and pain, whatever may be his circumstance or environment; for through these, the transient, lies the eternal, the ultimate. Because within himself is completeness, Truth, man cannot realize it through another, however great, however magnificent, however glorious that other may be. So long as he dwells in the hope of understanding through another, that other will be his hindrance. So long as he sets up another as his authority, or the words of another as his creed, there is no possibility of ever perceiving Truth or happiness. He is thereby merely entangling himself in the net of confusion. Truth is free of all particularity, of all individuality, and therefore it can only be realized in its completeness through the freedom of self-consciousness.

You cannot come to the understanding of Truth through any organized system of thought or of authority. The harmony of action and thought demands constant adjustment towards that freedom of self-consciousness. If you seek to adjust yourself to an authority, to systematized thought, you are merely imitating, and through imitation you cannot realize Truth. Understanding comes through the effort to gather the full significance of an experience, which is ever of the present. Systematized ideas of religion and of spiritual institutions hold man in their narrow cages. What is essential for realization is your own effort to be free of all cages which demand that you should imitate a standard rather than seek the understanding, through your own experience, of sorrow, pleasure, strife. This effort alone can create in you that intelligence which is the capacity for adjusting your actions to the freedom of self-

consciousness. Through intelligence alone can a mind be made perfect, that is, freed of the illusion of individuality, which is ignorance.

The realization of completeness, which is the crown of immortality, is not in a future. Time is the duration for progress. You wish to continue your particular existence, you cling to that idea of individuality, and therefore create time for progress, for glorious self-expansion. Time is an illusion to a mind that is free of individuality. Through action, which is conduct and work in the present without the motives created by self-consciousness, you can dissipate the illusion of time. You must free your intelligence of all sense of individuality through action, not through mere meditation. Meditation is only the concentration of action in thought, but there must be the expression of that thought in your life.

Again, that ultimate Reality is without any quality; quality belongs only to individuality, to self-consciousness. So long as you are pursuing virtue you will never understand the infinite, because virtue is of the finite. So long as you are caught up in the differentiation and distinctions of the opposites, you are still in the finite, in the limitation of self-consciousness, individuality, *maya*. If you desire to understand that ultimate Reality which is infinite, which can be realized by man, you have to free the mind of the very idea of attainment, of growing towards something, of becoming glorious, of being made perfect through the accumulation of virtue. In trying to understand life you can no longer be enslaved by the opposites. Please understand this—it does not mean that you should become licentious, self-indulgent, lax or eccentric, irresponsible; it means that in constantly trying to

free yourself from the opposites, you are liberating your mind from all individuality. Therefore your mind is exquisitely pliable, and such a mind alone can understand Truth.

Most people have accepted a standard by which they guide their conduct. As I have said, you cannot understand life if you are limited by a standard. My point is that Truth can be realized by man, whatever his condition in life may be, if he gives his thought and desire to free himself from all particularity of self. This realization is not the special privilege of those who regard themselves as elect because they may have had special opportunities.

You are either a believer or a non-believer: believer in imitation, worship, spiritual authority and guidance in the past and in the future, in the continuity of yourself through time; or a non-believer who bases his conduct on scientific disbelief, annihilation after death, who is called a materialist. So the believer and the non-believer, the man of spirit and the man of matter, are both, from my point of view, caught up in their illusions.

Now you may say that you must have a belief as an incentive to a righteous life, or that you do not require any belief. But in either case you cling to your individuality, which cannot give you the comprehension of any experience, the true understanding of life. You must be free of all motives and incentives before understanding can be gathered, for they create and are created by fear, by the self.

Again, man creates a division between matter and spirit; one seeks spirit away from matter, another says there is only matter. There is thus the other world and this world. To me, this division is created by that self-

consciousness which owes its existence to the opposites. Matter is spirit and spirit is matter. To a mind made perfect, that is, freed from self-consciousness, all things are real; there is no *maya*, illusion. What creates illusion, what creates *maya*, is the limitation of the mind in self-consciousness, which prevents the full understanding of every experience. Therefore, to realize that ultimate Reality, you cannot ignore this world and seek it in another world, or ignore the other and seek it in this; you must have the exquisite balance in action which alone gives you the true understanding of the essential value in life, whether of man or of things. When you understand the essential value, there is no longer renunciation or sacrifice.

The search after many experiences will not necessarily give the true understanding of a single experience. You cannot, through the mere accumulation of incidents and experiences, come to the realization of Truth. This accumulation will only create a habit of thought or of conduct; but a single experience will give you the richness of understanding, if your mind is alert and free of all particularities, dogmas, creeds and opposites, and you are seeking ardently to liberate your self-consciousness.

Man seeks happiness through many possessions. Happiness cannot be found through attachment to possessions, though man may deceive himself by the passing pleasure of power and comfort which these bring him. In the search for Truth, which is the happiness that all seek, you cannot burden yourself with the desire for possession or be a plaything of sensation. The man who seeks understanding will have but very few needs, and even to these he is not attached. The minimum that he requires is not the demand of desire but the outcome of utter detachment. To

such a man this minimum of needs is but an incident natural to life. Being entirely detached he neither shuns poverty nor welcomes riches.

Some of you may say that what I am asserting is but annihilation, a nothingness. When the mind is made perfect by intelligence, freed of individuality, that mind is not nothingness. In that mind there is no longer the perceiver and perceived, the bondage of duality and of the opposites.

So, having this conception of life, you will see that you can understand every problem of life, and this understanding is that pathless Reality.

January 17th, 1932.

(To be continued)

Talks at Ommen

Summer Gathering, 1931.

II

FAITH is based not on wisdom, but on hope, on what you would like to believe, on what you fear. You are afraid to question your beliefs, your hopes and fears, lest that faith which sustains you should be destroyed. To me, true understanding is only begotten through questioning, through continual examination, through that pliability of mind which gives wisdom. To have this understanding which is wisdom, born of reasoning, of reflection, of questioning, of doubt, you must absolutely free yourselves from living in the past and in the future, and live in the present only.

The eternal is the deep contemplation of the present. If you are able to understand the present with all its significance, with its richness, with its fulness, you have understood all time, and therefore you are beyond time. This is not merely an intellectual theory but has to be realized by continual practice, observation, awareness. To have that wisdom, which is greater than faith, by which alone you can sustain yourself through the turmoil of struggle, of sorrow, of pain, you must detach your mind from the idea of attainment; attainment in the sense of acquisition, grasping, of achievement. When you are free from the idea of attainment there is the pliability of mind which is essential for the realization of Truth.

There is grief to the man who clings to the past and the future, and abandons effort in the present free from the

urgings of motive. When the mind and heart have abandoned the idea of progress in time, which is but the prolongation and the identification of self, all effort will then be concentrated in the present. That effort becomes intensified when you realize the cause of suffering—which is the self, the ego—and are trying to dissipate it in the present. Effort is wrongly directed if it is probing back into the past or reaching out into the future with hope. Rather should it be concentrated in trying to understand fully the significance of every thought, of every emotion, of every action that arises in the present. But to make this effort of eternal value, you need wisdom, which is not an intellectual attainment, the result of book knowledge, but the capacity to understand each incident, in all its full significance in the present, freed from both past and future. The consummation of energy is enlightenment.

Question: Will you explain how it is possible to have strong emotions and yet remain detached?

Krishnamurti: Pure emotion is detached. If I love someone truly, deeply, then I am detached, for true love is in itself complete. What passes by the name of love is but empty emotion, and depends on another for its very existence. If affection is bound up in the individual, it must be limited. If you cling to another for your happiness you are all the time afraid to lose him, either through death or through his affection being transferred to another. Personal love, with its possessiveness, its fears, its jealousies, its demands, inevitably creates a barrier between itself and the object of its love. The pain of love is created by this barrier, whereas true love, which is complete in itself, is

free from all sorrow. This detachment of true love is neither emotional nor sentimental, nor is it indifference; but in your own effort towards completeness you will naturally allow to another his full freedom of action towards that same end. Love is complete in itself, freed from all objects, though it may, at the beginning, be expressed and perceived through objects. But without detachment from objects, that love which is its own eternity will never be realized.

Question: How can you distinguish between experience which leads to Truth and experience which is of no value?

Krishnamurti: By regarding all experiences as leading to Truth and by carefully examining every experience. Truth is realized through illumination, and illumination is the discovery of the true worth of experience. To find that true worth you must concentrate on the essential in each experience; then you are free of experience, and then illumination is permanent. No one can lay down a rule as to which experience will lead to Truth and which experience will not. Each one must discern for himself the essence of every experience, at all times. If you have the desire to be complete, to be Life itself, then you will not avoid anything through fear. You will all the time try to understand and to assimilate the significance of each experience.

Question: Would you say that all attempts to find out what lies beyond death or to communicate with the dead are futile and a waste of time; or should such attempts be

encouraged, as a branch of science, to increase human knowledge?

Krishnamurti: To the second part of the question I have nothing to say. The first part is what concerns me. To me, fundamentally there is no death, because birth and death are the same to a man who has realized that eternity which is Life. But when you, as an individual, cling to your self-consciousness as a separate entity, then there is birth and death. Therefore an individual who lives in that illusion of separateness will ask from the standpoint of illusion: "Shall I live, shall I communicate with the dead, will it be useful to investigate conditions after death in order to add to human knowledge?" If you look at death with the craving for the continuance of individuality, of separateness, of self-consciousness, there is sorrow. You continually ask: "Shall I exist on another plane when I die? Shall I come back?" These questions are prompted by the desire for the prolongation and identification of "myself" in time. But to me, that separateness, that self-consciousness, is an illusion; and when that illusion is destroyed, then eternity, the completeness of Life, is revealed. Then there is no question of birth and death. If someone tells you about your life after death, it gives you but a momentary satisfaction, hope, sensation. It will not give you understanding. It will not reveal to you infinity. To me, the realization of the eternal, freed from the duration through time of the ego, of the self, is immortality—not the illusory permanence of self-consciousness, of individuality, but that immortality of Life which is beyond all individuality.

That Life abides in everything at all times, and it is not

realized through progress, through evolution, through time. The more you consider death and the hereafter, and rebirth or annihilation, the less you are meeting Life which is eternally in the present. While you postpone comprehension of the present, you will never comprehend that which lies beyond. When you comprehend this, there is nothing beyond. To realize this eternal present, you have to live intensely, you have to analyze, question, reflect, and discipline yourself; discipline yourself to understand, not through fear but to be free of all your qualities; discipline yourself to understand the essence of each incident, of each experience of life. When you find out the true value of all things, little problems will naturally disappear. If you begin to discipline yourself through fear, through pettiness, you will never realize Truth. But if you discipline yourself to find out the right value of your actions, of your thoughts, then that discipline has the quality of liberation. It frees you from pettiness, anger, jealousy, gossip, and a hundred little things that consume your energy.

Question: Can a married person who is living a normal sex life achieve the supreme goal? Is the ascetic life, which we assume to be your mode of living, essential to achievement?

Krishnamurti: The realization of Truth is the consummation of energy. To reach that consummation, energy must be concentrated in deep contemplation which is the natural result of action, the right judgment of values. I lead what you may call an ascetic life because of this concentration of energy, which is the freedom of self-consciousness. I am not saying that you should imitate

me. I do not say that you cannot realize this contemplation because you are married. But a man who desires the realization of completeness wholly, permanently, must have all his energy concentrated.

A man who is a slave to passion, to lust, to sensations, cannot realize this. I am not saying that you should lead an ascetic life, go away into the forest or away from the world. Through the avoidance of the world you cannot attain Truth, nor through indulgence. Through the harmony of your reason and your love, you come to the concentration of that energy which now you dissipate through passions, envies and sensations. Completeness lies in realizing that harmony.

Do not make what you call the ascetic life—which you attribute to me—the highest purpose. That is a very small detail. True asceticism is not the deification of primitivism. By becoming primitive, by suppressing, you may think that you are going to realize Truth. The true ascetic is detached in whatever circumstances he may find himself. But to be a true ascetic you must be very honest; otherwise you can deceive yourself hopelessly, as many do. You need the integrity of thought and the clarity of purpose which will lead you to a life of utter detachment—not of indifference, but detachment with affection, with enthusiasm. If you give your thought, your life, your reason, your whole substance to it, you will understand. Do not deify me as an ascetic and worship asceticism. Asceticism generally comes from the desire to escape, from the fear of experience. But a man must be absolutely detached, with comprehension. To me, there is no renunciation. Where there is no understanding, there is renunciation. If you are really detached, which needs compre-

hension of the right value of experience, then you are free inwardly and outwardly; outwardly as far as you can, but inwardly assuredly.

III

WORDS that express what one has experienced and is continually living, cannot convey to another the fulness of that experience. What I want to describe cannot be grasped merely by the intellectual significance of words. The reality of what I say can only be experienced in your everyday life.

Life, that eternal Reality, exists in all things; it is not something apart from us. It abides in each one at all times in its completeness, so it is vain to attempt to realize it through the illusion of worship, of external aid, of any religious systems or of organized search after Truth. Because that Reality is ever complete, it has no progress, it is beyond time. To realize that completeness you must be free of motive, you must have a mind that is not an incentive to acquisition, to achievement, to self-glorification. That Reality is beyond progress, beyond time, and is therefore dissociated from both past and future; it can exist only in the present, not in the present as time, but in the present as action. That Life which to me is Truth, is ever renewing itself. Though it is absolute, it is not a finality. The realization of that Reality, of that Life, gives an abiding peace; it is immortality. In that Life which is ever renewing itself, ever becoming, there is no struggle, no conflict. That Life is the purity of its own essence. Reality exists at all times in its completeness, and

if once you become cognizant of this, then you are no longer held by the idea of progress, of acquiring and developing qualities and virtues. The realization of that completeness sets man beyond *karma*, *karma* being action in bondage.

Each one of you occasionally, in rare, quiet moments, may catch a glimpse of that Reality, but by concentration, and through an intense experience of sorrow or of joy, you arrive at that deep contemplation which is effortless, in which there is no longer the conflict of thought. Such a glimpse of Reality will create, not the satisfaction of stagnation, but great discontent, awakening the true effort of continued choice which is illumination.

If what I say is merely regarded as a philosophy, on which you can give discourses, then it will have no value. To make of it your own lasting realization you must live intensely and discover the transient, the cause of sorrow. Now to me, transiency is the ego, self-consciousness, personality, individuality—the true cause of suffering. To me there is no duality. That sense of duality which exists in each one is created by the illusion of the ego; and so long as ego, personality, self-consciousness, individuality, exists, Life, Truth, cannot be realized in its permanency. So long as you cling to that ego, to that self-consciousness, to that individuality, there is time and there is the questioning about the continuance after death, the desire for self-identification, and out of this come birth and death and sorrow.

You may occasionally break through this circle of self-consciousness and catch a glimpse of Reality, but your purpose is to destroy that circle entirely. When that circle of self-consciousness disappears, there is no longer a ques-

tion of seeking Truth, it is there. So long as you are confined within that circle, limited, surrounded by that ego-consciousness, there is no possibility of the realization of Truth. Because the ego is transient, therefore it is a slave to time. So long as any self-consciousness exists there is still individuality, egoism. When self-consciousness disappears, that is, when the ego disappears, there is pure awareness. Consciousness is personal, awareness is impersonal.

You will come, then, to discipline yourself—not through fear, through acquisition, through greed, through grasping, but to realize the essential value of feeling, of sensation, which will lead you to that final discovery of love which is its own eternity, to reason which is wisdom.

IV

BECAUSE there is not the desire to alter yourself fundamentally, there grows the craving to follow someone; from this springs a group of people who model themselves after that person. Wherever there is following there is set up authority, and that authority becomes law, instead of the individual's own judgment. I have repeatedly said: do not accept anything that I say or put me on a pedestal, or set me up as an authority. When I say that I have realized Truth, please understand that it is not to assert authority, but merely to affirm that what I have realized can be realized by everyone who has the intense desire for Truth. Most of you believe in miracles, that is, in something out of the normal, so you say: "It is some super-human who has taken possession of you"; or, "You

have been taught in the past, in many lives, so the realization has been easy for you." You seem to be concerned with the search for the miraculous, for the extraordinary, rather than the understanding of life and the application in your own lives of what I say. Please understand that I do not want to cast you in my mould, because Truth is not to be realized through imitation. To be yourself is to be really free; that is, realization comes through one's own strength, through one's own capacity, through one's own effort, and not through a miraculous instruction, nor through the guidance of super-human beings. When you have liberated your self-consciousness, you are as the rose that is beautiful in itself and is therefore the perfect flower.

I am afraid that many here are merely repeating my words, without contributing their own thought, their own effort, to find out for themselves this Reality of which I speak. When you are naturally yourself, without pretension, without the assumption of being extraordinary; when you have no fear; when you are really detached, and thereby absolutely alone without feeling lonely, then understanding of Life will come to you. When you, in whom Life abides, in whom the totality dwells, are no longer seeking the satisfaction of the opposites, you will realize completeness. You are now held by the opposites. You are seeking to strike a balance between them, instead of seeking freedom from both. If you are seeking for a balance of the opposites, you will not find it; but in freedom from both a new understanding is created. Liberation does not mean the harmony of the opposites, but the total abolition of self-consciousness, which creates division. As soon as you are free of the opposites, you are rich, not in separation but in freedom. This cannot be achieved

through imitation of my ideas, but only by your own examination of them, by your constant watchfulness and constant effort towards freeing yourself from standards and that inward authority created through fear. To be really yourself, you must become conscious of yourself, of what you yourself think. Find out if you are suffering and the reason of your sorrow, if you are in pleasure or in pain, if you are afraid and are trying to avoid loneliness. While you avoid loneliness you will never achieve that solitude which is a real ecstasy, which is beyond the idea of loneliness. In that ecstasy of solitude there is no loneliness but rather the richness which comes through the understanding of the opposites. This understanding is the common essence of all things, it is completeness.

And I say that this is not realizable through worship, through authority, through moulding yourself after me or after anyone else. It can only be discovered through your own integrity of purpose, through your own examination of your secret desires, through your own recognition of your entanglements, which will lead you to richness of understanding. That can only come if you can face the loneliness which leads to solitude—solitude, not of withdrawal, not of fear, not of flight, but that solitude which comes when you are absolutely free inwardly, unattached, fearless.

Question: How can we find liberation, which is harmony, in the conflict and disharmony of the world?

Krishnamurti: By understanding that this harmony does not lie outside of yourself, that it can only be realized through your own effort. Even if the world were per-

fectly planned and organized, you would still create chaos in yourselves. But if you have created harmony in yourselves, you can live peacefully in the world. It is within yourselves that you must seek harmony, thereby alone you will help to create harmony in the world.

Disharmony exists because of fear, desire for domination and for comfort; because you are more concerned with the past and the future than with the now in which alone every experience can give full understanding. So it is not through withdrawal from the conflict of the world but rather in realizing the right value, the essential value of every conflict, every struggle, joy and pain which you have every day, that you realize this inward tranquillity.

Question: Will you kindly explain what you mean by the phrase, "invite sorrow"?

Krishnamurti: Because of fear, do not avoid sorrow by seeking comfort. When you become aware of your sorrow, you will try to discover its source. You will not hide it nor cover it up with words of comfort nor seek escape. To invite sorrow is to become aware of the cause of sorrow, which is your self-consciousness that creates division. Do not look to the past, but become conscious in your action with a view to being complete. Do not examine all your complexities of the past, but become fully conscious of your actions in the present. By becoming more and more conscious in the present you conquer the past. It is only the present in continuity which we call the future. Therefore if you do not understand the present, you will not realize Truth.

Question: I do not feel people to be my brothers, but would like to do so. Is it right to behave as if I felt it? Would it not be hypocrisy and a deception?

Krishnamurti: When you liberate your self-consciousness and so destroy the illusion of individuality, there will be completeness in which there is neither separation nor unity. From this there arises true conduct and affection for all.

V

PERHAPS it is in the minds of some people that I have been dealing chiefly with metaphysics and philosophy. I am not concerned with metaphysics. All problems of life will be answered when you have realized Truth in its completeness within yourself. Do not look at what I say from the point of view of philosophy or of metaphysics, but rather from the point of view of everyday conduct, of life and joy and strife.

You are all concerned with the understanding of the sorrow which holds you. Through the search after understanding you will discover a mode of life which will free you from this conflict that creates in you sorrow and illusion. The fundamental cause of sorrow is action—action is thought and emotion—which springs from the consciousness of self, the ego. If works, thoughts, feelings, spring from selfishness, from the ego, then however great, generous or noble these may be, they always bind, and in that limitation, in that bondage, is sorrow. Action becomes a bondage when an individual is urged towards it by greed,

by selfish desires, by hate, dislike, cruelty, envy, by qualities of every kind. It is essential to understand this. Your ceaseless effort to adjust yourself between the opposites is the cause of conflict, but liberation is the freedom from the opposites.

Struggle and strife come into being when the ego, through emotion, through thought, creates the division of the opposites. Completeness exists in everyone, though it is caught in the illusion of your self-created self-consciousness. In the freedom of self-consciousness is the realization of completeness. So long as self-consciousness, that is, the ego, exists, there must be effort and hence sorrow.

When you are free of the opposites, of the extremes, harmony comes into being. That is liberation. That is the consummation of wisdom; but you cannot realize that if there is one thought of "myself," of "mine" and "yours," of the ego which is separateness. In Reality, in Truth, in Life, there is neither separation nor unity.

Truth is complete; in it all opposites have ceased to exist. Completeness has no aspects, no divisions, no opposites. It is that completeness which I call perfection, and which exists at all times in all things, in every human being; but because of his self-consciousness, man creates division between that Reality and himself. The ego belongs to time, it is always seeking direction, either in the past or the future; it is ever adjusting itself between the opposites, acquiring qualities, creating separateness, conflict, effort.

You will ask: "What happens when my self-consciousness is liberated? What is it which then feels, what then is conscious?" When you are free of self-consciousness, that is, when you have gone through the flame of self-consciousness, that self-consciousness yields place to the realization

of Truth in which there is no longer the perceiver and the perceived, the actor and the action, in which there is no duality. You will understand this when you are free of self-consciousness. So your immediate effort must be towards this liberation.

So long as man is caught up in self-consciousness, in the illusion of separateness, there is transiency, he is a slave to time and therefore to sorrow. So you must become conscious of your sorrow, aware of its cause: not the sorrow of imagination, but the sorrow of conflict in everyday action. When you are fully conscious of that sorrow, you are beginning to free yourself, you are becoming sane and normal.

Because you are self-conscious, you desire the opposites. If you are rich, you are afraid of losing your money. You think that in wealth you will find happiness, comfort, consolation, so you cling to possessions. If you are poor, you want to be rich, because poverty deprives you of many things—education, physical comfort, pleasures and all that riches can bring you. The opposites are ever in your mind and therefore you become more and more imprisoned in self-consciousness. That self-consciousness continually creates distinctions and divisions of class, position and power. You are caught in illusion and out of that illusion you seek the opposites, and so create about you a world of chaos. It is not a question of being either rich or poor, but of being utterly detached from both poverty and wealth. To be really detached from all opposites brings about true harmony; then you neither shun poverty, nor shun nor ask for riches.

In man there is ever completeness. That completeness is beyond time, beyond duration; it is not approached

through any direction. Because man is caught up in the illusion of the opposites, there is the positive and the negative. He thinks that he is not complete, and that he cannot realize that completeness except through the experience of the opposite. Passion will exist so long as both men and women are bound by the sorrow of incompleteness. I have seen people about me caught up in passion, in the opposites. I desired completeness, that is, I wanted to be free of the opposites, I wanted to liberate my self-consciousness. I realized that in me there was the positive as well as the negative; but as long as I depended on an opposite for my happiness, there could be no harmony and the realization of completeness. Why do people marry? Through marriage they seek to overcome their loneliness, their incompleteness. An external force is urging them towards completeness, that is, towards freedom from self-consciousness. It is urging them towards adjustment, harmony.

Please do not think from this that I mean that marriage is an easy path, or even a path at all, towards completeness. It is not necessary to go through the experience of marriage to realize completeness. One can realize it without this circumstance, but it requires great effort and concentration, great determination and courage. I do not say that this is superior to marriage, because completeness can be realized under either circumstance, if in man there is the intensity of desire for that completeness, which is the freedom of self-consciousness. What is essential for the realization of Truth is not the external circumstances, systems, paths, methods, but the intense desire, which in itself creates true intelligence for understanding.

Consider like and dislike. Man is dominated by his

likes and dislikes. So long as self-consciousness exists there must be these opposites. When self-consciousness is liberated, then there is love which is free of the limitation of all partialities and particulars. This does not mean the emptiness of indifference, but love being complete in itself admits no distinction of like and dislike.

Again, take power. Because man is limited by self-consciousness, he is caught up in the illusion of power, of humility. Man in his weakness seeks power and is in the bondage of these opposites. Neither through humility and weakness nor through power will man realize completeness.

Again, take fear and comfort. Fear demands comfort, physically, mentally, emotionally, salvation through another or help from without.

So long as man is held in the bondage of self-consciousness, he will be the plaything of the opposites, and therefore will suffer. Suffering is due to the transient nature of all opposites, their incompleteness, their uncertainty. So long as there is that distinction caused by the opposites, there is the bondage of time and therefore there is incompleteness. To realize that completeness which exists in all, you must have that inward quietude, that effortless contemplation, which is ever renewing itself. It is not a stagnate condition. The first essential for the understanding of this Reality is that you have to become normal. Most of you are abnormal, unhealthy. What I call normal is to know yourself through self-consciousness, to be fearless, to be free of deception, of craving, greed; to know yourself as you are, not as you want to be, or as you hope to be, or as you have been in the past. You must completely free yourself from past and future to become normal.

You have to be normal, you cannot have any particular idiosyncrasy, any false hopes. To me such hopes are a hindrance because they lead you to avoid the present. To me the present is the whole of time. It is *now* that you cast your shadow; it is *now* that you suffer; it is *now* that you can free yourself from sorrow. Therefore you must become conscious of the present, which is to become normal and not to indulge in some happy hopes of the future, lovely dreams of your imagination. But that requires great determination, and the desire to be complete in the present.

So, to become conscious of what you are in the present is the first requirement, the first stone in the foundation of that permanency which is the realization of completeness. To know yourself as you are with all your weaknesses, with all your difficulties, with your passions, with your envies, with your cruelties, is the first step. Sorrow will exist as long as self-consciousness abides, and in the realization of completeness alone lies happiness. Because you desire to understand that completeness, you will become normal and will discipline yourself with true discipline.

(To be continued)

Information

The *Star Bulletin*, issued by The Star Publishing Trust, is a publication of the occasional talks and writings of Krishnamurti. The present number is the first of the series to be issued from the new editorial office at 2123 Beachwood Drive, Hollywood, California.

Subscriptions: The subscription price for one year is \$1.25* or its current equivalent in other monies, post free. Subscriptions for a period of less than a year cannot be accepted. As the *Star Bulletin* is intended chiefly for the publication of the talks of Krishnamurti, which are given at varying intervals, only six issues can be guaranteed during the year. New and renewal subscription orders should be sent to the Agent of The Star Publishing Trust in your country (see list on page 31).

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Translations: The *Star Bulletin* is translated into several languages and issued by the publishers whose names and addresses are listed on page 32. All requests for information regarding the translated editions should be addressed direct to the publishers of these editions.

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Books and Pamphlets: No orders for books and pamphlets should be sent to 2123 Beachwood Drive, Hollywood. Please order from the Agent of The Star Publishing Trust in your country.

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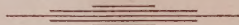
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STAR BULLETIN

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DUTCH:	Mrs. J. M. Selleger-Elout, De Reigertoren, Bergen, N.H.
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